History of Bukhara in the creative heritage of Abdurauf Fitrat

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ABSTRACT

The article deals with the functions of the historical science of Abdurauf Fitrat, known in Bukhara in the first quarter of the twentieth century as an active educator, as well as his works on the history of Bukhara and their critical approaches, educating the scientist.

Keywords: Bukhara, enlightenment, reforms, education, development, Jadidism, history, justice, science, Uzbek language.

1. INTRODUCTION

Many scientists and thinkers grew up in the land of ancient Bukhara, which for centuries was one of the cradle of Islamic civilisation, and by their work made a worthy contribution to the development of Islamic culture. Although the formation of a relatively stable situation in the development of science in the region in the late Middle Ages, the backwardness of secular sciences in the world had a clear impact on Bukhara, but as an educational centre it remained important not only in the Khanates but also in the Muslim world.

At the end of the 19th and beginning of the 20th centuries, when the establishment of the colonial system in the region restricted the country's economic and political ties with the outside world, enlightened people emerged from the region. The work and activities of Ahmad Donish in the second half of the 19th century and of Abdurauf Fitrat at the beginning of the 20th century were clear evidence of this. During this period, the views, work and multifaceted creativity of these two thinkers, who shone as a bright star not only in Bukhara, but in the intellectual life of Central Asia as a whole, were able to harmoniously assimilate religious and secular sciences.

In his works Ahmad Donish, who harshly criticized the situation in the country and boldly put forward ideas for its reform, worked effectively in the field of history, journalism, astronomy, geography, music, and laid an important foundation for the reform movement in Bukhara.

During this period, Abdourauf Fitrat, who studied in Istanbul at the beginning of the 20th century, one of the most active centres of the reform and education movement in the Muslim world, became his true successor in Bukhara.

2. REVIEW OF LITERATURE

Abdurauf Fitrat, a multi-faceted writer, linguist, educator, poet, musicologist and publicist who left a deep mark on the intellectual heritage of Uzbekistan, fell victim to Stalin's repressive policies during the Soviet era and did not receive an objective assessment until the regime was overthrown. During the years of independence, his works, activities and writings were widely studied by historians, especially writers. Dozens of works [1] and dissertations have appeared. Fitrat's creative heritage and a collection of selected works were first noticed around the world [2]. However, his works on the history of Bukhara, his historical views in general, and his approach to history as a science have not been researched by the scientific community as a separate subject.

3. MAIN BODY

Fitrat studied at the Mir Arab Madrassah in Bukhara, and during the pilgrimage of Hadj from 1902 to 1903 he visited countries such as Arabia, the Ottoman Empire, the Caucasus, Iran, Afghanistan, India, and from 1906 to 1908 - Kazan, Nizhny Novgorod, Yaroslavl, Moscow and Petrograd. His travels had a profound impact on his world view.

During this period, in 1910, Fitrat went to Istanbul and studied there with the support of the "Tarbiyayi Atfol" Society, founded by Bukhara educators in the Emirate of Bukhara. Here, the young Turk movement, strongly influenced by their ideas and the changes taking place, is aware of the problems in their country and the need to

reform underdevelopment. Bukhara's ruler Amir Alimkhan wrote a letter to Nasrullohbek criticizing the backwardness and ignorance of the country, the low status of officials, bribery and arbitrariness, and the need to take appropriate action against it [3].

During his years in Istanbul, Fitrat published a number of artworks, including his 1908 Bukhara debate on the Jadidi schools of the Bukhara teacher from the Farangui in India [4]. He also published journalistic publications. In these works, he raised the most acute problems of that periodIn his story "Bayonoti Sayohi Hindi" (1912) [5], Fitrat describes the political situation in Bukhara, people's lives through questions and answers from a teacher who supposedly communicated with an Indian tourist from abroad. Answering the tourist's questions about the current situation in the country, the author draws the reader's attention to the problems of society, in particular the shortcomings of public administration, the obsolescence of teaching methods and tools and the need for new ways of solving them.

In his "Najot yo'li" [6], Fitrat states that the only correct way to enlightenment and progress in society is through science. Reflecting on science, he focused primarily on historical science and explained its importance in the following way: Whichever people want to live (to thrive), they must know their history. After all, history is like a mirror, each nation will see in it its own situation and the rules of social life and will distinguish good from evil. Simply put, any nation that intends to rise up will turn to the history of past nations, learn the reasons that destroyed them, renounce them and adopt any laws that lead to the development and progress of any nation.

Fitrat divides historical science into two parts - "Muqadda" (sacred), i.e. religious history (explaining the biographies of prophets, saints and the Prophet Mohammed) and "Madaniyat" (culture), i.e. the history of life in cities where society is seen as the centre of civilisation. At the same time, Fitrat systematises other branches of science as the history of society in three areas - the history of science and literature, natural science and political history. In describing these areas, Fitrat emphasises that the history of science and literature are scientists and poets, if they indicate types and degrees of science, natural science is the history of nature and the properties of all beings and creatures.

Fitrat also divides political history into two parts - general and private (local). General history refers to states, peoples, nations that appeared and disappeared in the world as a result of the creation of the universe, their way of life, their systems, the reasons for their disappearance. Private history, on the other hand, emphasises the study of the causes of the emergence, development or crisis of the history of a state or people. In this way, it focuses on theories of science and cognition and attempts to systematise them.

Fitrat describes historical science as a very ancient science, emphasising that it was founded by the Greeks and the importance of geography in developing historical knowledge. Referring to the mental sciences, he stresses that these sciences cannot be divided into general and special sciences, that one science cannot be called "Ilmi nasroniy" (Christian science) and the other "Ilmi musulmon" (Muslim science) and that they deserve to be taught regardless of gender or religion.

With these views, Fitrat emphasises the universal importance of science, the secular importance of humanity for all, regardless of religion or gender.

During his studies in Istanbul, Fitrat was strongly influenced by the movement of young Turks here, and he was able to study and compare Eastern literature, art, including Turkish literature, and Western literature and culture. This has had a huge impact on his world view. Under the influence of reformist ideas, he returned to Bukhara, where he became one of the active leaders of the young Bukhara movement.

In his book "Oila" (Family), Fitrat describes not only scientific but also moral education, family and marriage relations, the culture of life, the role of the family in the formation and development of society and the correct formation of family education in Muslim society. In this play, Fitrat gives well-founded and detailed comments on traditional views on raising children in the family, women and marriage, the problems encountered in marriage, as well as the norms and instructions established in Islam, customs, the essence of various rituals and shortcomings in their observance. many of these are still relevant. Fitrat's work "Abulfayzkhan" [7] described in artistic and historical images the last representative of the Ashtarkhanid dynasty in the 18th century in the Emirate of Bukhara, Abulfayzhan's cruel struggle for the throne and its consequences, his career as a statesman and his tragic fate.

The play reflects the injustice of Fitrat Abulfaizkhan, his policy of violence, the destruction of the country and people, and the tragic fate of rulers and officials. Explaining on the basis of historical evidence that even an unjust and bloodthirsty ruler could not stand the tyranny of his subordinates and that his fate ended tragically, Fitrat puts forward the idea that only a just ruler can bring peace and happiness to people and the country.

Fitrat's work "The Authority of Amir Alimkhan" creates a political portrait of the Mangit rulers and their last representative in Bukhara. In this work, published in Tajikistan in 1930, Fitrat gave a brief description of the rulers of the Mangit dynasty in the Emirate of Bukhara, detailing the reign of Amir Alimkhan, the period in which he lived. It is no coincidence that Fitrat's views on Amir Alimkhan, who was deeply aware of the problems of this period, were regarded by modern scholars as "politically oppositional". After all, Abdurauf Fitrat, who initially promoted reformist ideas and educational activities, left the country after the events of 1917, embarked on a political struggle and literally became a political opposition.

Fitrat has also repeatedly turned to historical themes in his work. Among them his plays "Arslon" (The Lion), "Vose ko'zgoloni", "Oguzkhan" and "Temur saganasi" [8]. Although the last two works have not survived, it is possible to compile an overview based on publications of that period. In the first two plays of that period, the plight of Bukhara peasants suffering from an unfair tax burden and their protests were artistically interpreted.

His works of art on historical themes and even his poems highlight the social and economic problems of society, the injustice of the ruling system and rulers, people's protests against it, and the aspirations of the nation.

His journalistic works written in the 20s reflect his attitude to the current political processes of his time. In particular, his booklet "Shark siyosati" (Oriental Policy) [9] particularly criticized the sharp criticism of the policy of division of the East by the European countries that participated in World War I, written in the spirit of the ideas of national liberation. In fact, it is not difficult to imagine that Fitrat, who was dissatisfied with the policies pursued by the Bolsheviks in Turkestan during Soviet times, was trying to promote the ideas of national liberation and to influence public consciousness through this work.

His articles published in the press in 1917-1930 focused on the most pressing social and political issues of his time, the Uzbek language and literature, the Tajik language and linguistics, and demonstrated his historical knowledge, nationalism and deep analytical approach to Uzbek language and literature. Through his scientific and creative work, he has made a significant contribution to preserving the purity of the Uzbek language, its development and improvement of the Uzbek alphabet.

4. CONCLUSION

In short, the most pressing issues of Bukhara's history and culture were raised in the artistic, historical, literary and critical works created during Fitrat's creative activity. In his works, he developed a new approach to history in the works of Ahmad Donish, who lived and worked in the last century, with a very critical approach to the history of Bukhara. Like Ahmad Donish, he was very critical of the analysis of the social problems of his time, the established system and the activities of the ruling circles. Like Ahmad Donish, he was a multifaceted talent, an experienced publicist, linguist, playwright, historian, art historian, political scientist, writer, musicologist, artist, potentateur, mature scientist and thinker. Fitrat also promoted reformist ideas such as Ahmad Donish.

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